

at God of heav'n, it cannot be
good and evil flow from thee."

is essential love, and essential wisdom—in goodness—universal in benevolence—of all created existence. As he is the good, evil cannot possibly exist in, or pro-mim. The sun cannot emit darkness, nor water flow from a pure fountain. Evil is on of good, and it originates with man, averts the holy principles of the Lord into, and changes the truth of God into a very influent principle, whether it be natural or received pure, or in a perverted state, to the quality of the recipient subject. The light of the sun, flowing into certain vegeta- produce beautiful flowers, and grateful- list the same influx into forms of an oppo- ter, give rise to deformity and noxious va- same light which is so resplendently re- diamond, is absorbed and rendered pale, bited by minerals of loose and open con- text.

a state of separation from God, is altogethe- the corruptions of his heart, and the errors understanding, become deeply rooted in his soul, absolute sway over every action of his life. types of good flowing into a receptacle so- n become converted into evil. But when man is desired, truth commences a purifying- that terminates only with the total ex- pellent. In the early dawn of this state, man is abut wrath, anger and vengeance to the en- in fact, they exist only in himself—therefore, may be the limited views, and pathy of man—“The Lord is good to all under mercies are over all his works.”

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M PROFESSOR SILLIMAN'S JOURNAL.
trative of the powers and operations of the human mind in a diseased state.

years ago, a farmer of fair character, who re- to interior town in New England, sold his land with an intention of purchasing another in a town. His mind was naturally of a melan- choly. Shortly after the sale of his farm, he was led to believe that he had sold it for less than its persuasion brought on dissatisfaction, and a considerable degree of melancholy. In this state of his neighbors engaged him to enclose a field with a post and rail fence, which he was to make the next day. At the time ap- peared into the field, and with a beetle and began to split the timber out of which the rails were to be prepared. On finishing his work, he put his beetle and wedges into a hollow and went home. Two of his sons had been at through the day in a distant part of the same town; his return, he directed them to get up ear- nest morning, to assist him in making the fence. course of the evening he became delirious, continued in this situation several years, when his powers were suddenly restored. The first time that he asked after the return of his reason, other his sons had brought in the beetle and

He appeared to be wholly unconscious of that had elapsed from the commencement of his disease. His sons, apprehensive that any expla- nation might have been unable to find them. He tively rose from his bed, went into the field had been at work a number of years before, and the wedges and rings of the beetle had left them, the beetle itself having moul- way. During his delirium, his mind had not occupied with those subjects with which it was ant in health.

Smith, an intelligent lady belonging to a re- family in New York, some years ago, under- piece of fine needle work. She devoted her almost constantly for a number of days. Be- had accomplished it, she became suddenly ill. In this state, without experiencing any symptom of her disease, she continued about seven weeks, when her reason was suddenly restored. One first questions she asked after her reason returned to her needle work. It is a remarkable at during the long continuance of her delirium, nothing, so far as was recollect, about her work, nor concerning any such subjects as occupied her attention when in health.

ly in New England, of a respectable family, for a considerable period subject to paroxysms of pain. These came on spontaneously, and, after continuing an indefinite time, went off as suddenly as her mind perfectly rational. It often hap- that when she was engaged in rational and ing conversation, she would stop short in the of it, and become in a moment entirely delirious and commence conversation on some other subject of having the remotest connexion with the present one, nor would she advert to that during her sleep. When she became rational again, she would have the same conversation in which she had been during the lucid interval, beginning where she had left off. To such a degree was this carried, she would complete an unfinished story, or say, or word.

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ead of a blind and ever misjudging partiality, it not be better for parents accurately to examine and appreciate the faculties of their children; by an attentive cultivation, the barren soil, and gaudy wiles pleased the eye and amused the mind, might be rendered really productive, and enable to bring its fruits to maturity?

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solars who associate with none but scholars, may live in learning; but if they would acquire a general knowledge of human affairs, they must frequent vicious company, in which are men of full capacities and callings. Hence let us learn to undervalue narrow-mindedness, which inclines some people in the society of those who cannot talk to them on their own profession.

“By and by he is offended.” Matt. xiii. 21.

A HINT TO CHURCH MEMBERS.
By and by he is offended.” I see in these words, little cloud, the size of a man's hand:—an ox-eye—a broiling storm—a tempest—a hurricane—a tall tornado! “By and by he is offended.” And then? Then he changes countenance—then he becomes—then his voice alters, it becomes harsh—then roads differ, become offensive—then he absents himself from private fellowship meetings—then he withdraws, occasionally, from the public means—the Lord's table—then for good and all. So, and more, is contained in “By and by he is offend.” My soul, depend on no present smiles—con- in no present professions, however solemnly aver- sed.—Dr. A. Clarke.

Then shall I not be ashamed, when I have respect- all thy commandments.” Every act of trans- gression in the wicked man tends to harden his heart, render it callous. If a man who fears God is so easy as to fall into sin, his conscience reproaches him and he ashamed before God and man. This is proof that God's Spirit has not utterly departed from him; and that he may repent, believe and be saved.—Dr. A. Clarke.

may be added, let such a man beware that he re- not his transgression, lest he become less ashamed, his conscience less tender, and his heart more hard, the fear of the Lord depart entirely from before him. Then, if he ever should be restored, it will bring such an agony of remorse, as none can con- ceal, but those who have felt it.

ZION'S

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ORIGINAL COMMUNICATION.

FOR ZION'S HERALD.

MR. FISK'S EXAMINATION OF MR. PICK-ERINGS REVIEW.

[CONTINUED.]

The fourth argument, in the sermon, to prove the infinite demerit of sin, runs thus:—“The demerit of sin is in proportion to its inherent malignity; but the malignity of sin is unlimited, except by superior power.” Therefore, sin is of unlimited demerit.” Mr. P. thinks the *matter of stating this proposition is gauing*. For this, he says, “is the same as saying, a thing is unlimited, except by that which limits it; or in other words, a house lot is unlimited, except it be bounded by water or some other land.” Whatever credit is due to the reviewer for his wit, I can easily see no force in his argument. The whole argument of the sermon goes to say, that sin is, in its own nature, so malignant, that it strikes at the very sovereignty of God. For every act against the authority of God, is a denial of that authority—it is more, it is an attempt to overthrow that authority; so that, to all intents and purposes of guilt, every such act is to de-throne God. And in this sense, the apostle would doubtless be understood, when he says, “that he that does in one point is guilty of all.” But God, by his superior power, sets bounds to the destructive effects of sin. He does not limit its malignant nature, but he restrains and limits it, in the extent of its operations and consequences. Suppose I should be attempting to impress a company of men, with the idea of the venomous nature and disposition of a serpent, that was confined in a cage, and exhibited for a show; and should say, “Finally, gentlemen, you can only judge of its venom, by realizing what he would do, if he had his liberty; but for his malignity is only limited by the cage which confines him.” A wit standing by, laughs and says, “Sir, this logic of yours would pass much better for an Irish blunder, than for sound reasoning; for it is only saying, a thing is unlimited, except by that which limits it.” And as your serpent is so limited and confined, he can poison nobody, therefore he has no poison at all, in his nature and disposition.” Who would think there was any argument, in such wit? And yet such is the nature of our reviewer's argument, or wit, or whatever it may be called. And to show that that is not a misrepresentation of Mr. P.'s sentiment, hear his proposition, concerning the demerit of sin. “That the demerit of sin is in proportion to the mischief which it occasions, is a proposition universally admitted.” Is it indeed? Then I am out of the universe; for I do not admit it. This is very defective, and all very erroneous rule of proportion. It places all the criminality in the consequences of the act, and not in the design of the agent. If this Universalism, it looks worse and worse; and it need show but a few more such ugly features and every man of moral taste, will turn away from it with disgust. According to this doctrine, a man may aim a deadly weapon at his neighbor, with a full and pre-meditated design to murder him, but not striking as deep as he intended for the want of more skill or strength, he only opens a bad ulcer, in his neighbor's side, which had caused him much pain, and endangered his life. By this means, the man is not only not murdered, but his life is saved; and the man who gave the blow, is guiltless, if he is not even rewarded, for he has done no mischief, but much good, and it is a proposition universally admitted, that the demerit of sin is in proportion to the mischief which it occasions? Once more—A man gets angry with his horse, without a cause, and whips him unjustly. The horse, in his struggles, overturns the carriage he is in, and thereby kills his wife and his child. In this case, the man's sin of getting angry and whipping his horse ungodly, is to be rated murder in the highest sense; and it has occasioned the death of his wife and child; and it is a proposition universally admitted, that the demerit of sin is in proportion to the mischief which it occasions? Once more—A man gets angry with his horse without a cause, and whips him unjustly. The horse, in his struggles, overturns the carriage he is in, and thereby kills his wife and his child. 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ZION'S HERALD.....DEVOTED TO RELIGION, MORALITY, LITERATURE,

CAMP-MEETINGS.

FOR ZION'S HERALD.

As it is ever pleasing to the true friends of religion to hear of the prosperity of the church, and the conversion of souls, I improve this opportunity to give you some account of our late Camp-meeting at Lisbon, N. H., which commenced on the 5th, and ended on the 10th inst. There were present about thirty preachers, and as near as we could calculate, between two and three thousand people. The weather was fine for most part of the time. I have no doubt but many will praise God throughout the interminable ages of eternity for the privilege of this meeting. More than thirty were hopefully converted. Many backsliders were reclaimed, and others awakened to a sense of their danger while out of Christ. The greater part of the first day was spent in making necessary arrangements for the meeting. In the afternoon we had an appropriate discourse from the stand, upon the importance of having our minds abstracted from all worldly cares, and of waiting only on God. In the evening the nature of progressive religion was pointed out: "The path of the just was represented as a shining light, which shineth more and more until the perfect day." The holy flame of devotion soon began to kindle in our hearts; and the voice of prayer was heard in every direction, imploring the blessings of Heaven upon our undertaking. On the morning of the second day we dedicated ourselves and all our concerns anew to God. Every thing around seemed calculated to inspire us with devotional feelings;—the heavens over our heads, and the delightful scenery of earth, called loudly upon us to praise their great Creator. At 8 o'clock an interesting sermon was delivered, showing the importance of fearing God and serving him in spirit and truth. The religion of the heart was represented as far more acceptable in the sight of God, than the most splendid external duties could possibly be. This was followed by another, describing the utility of harmony and union among Christians, who profess to be engaged in the same glorious cause. In the afternoon, the unchangeableness of God with regard to his promises, and threatenings, was clearly illustrated by powerful arguments, drawn from scripture and reason. In the evening, the important duty of prayer was solemnly recommended to us in a sermon from those well known words of our Lord: "Men ought always to pray and not to faint." The brethren responded to enter into the work with all their heart. Nothing like confusion could be seen; but an earnest hungering and thirsting after righteousness was manifest in all the tents. The prayers, and songs of praise, coming from so many voices, and the pleasure of the evening, gave to the whole a sublimity which language cannot describe. The morning of the third day was uncommonly pleasant. Nature appeared in all her loveliness!—Those who have attended these meetings well know how delightful it is to hear, at early dawn, the melodious songs of Zion coming from those whose hearts are glowing with the pure spirit of devotion. Surely, to the pious soul it seems like heaven begun below. During the day we had four sermons delivered. In one, the state of the finally impenitent was illustrated by the condition of the man that had not on the wedding garment. The second was designed to show the willingness of Christ to save all that come to him. In the third, true religion was compared to the best robe which was put upon the returning prodigal, and in the fourth, the awful folly of losing the soul for the sake of enjoying the transitory pleasures of sin, was set forth in a very striking manner. In the evening the plan of salvation was exhibited in a very clear light, by the circumstances which attended the coming of the leper to the prophet, he healed of his leprosy. The exercises of the day and evening were attended with remarkable good order. In the morning, the public exercises were interrupted by sudden and moderate showers; but it did not interfere with the progress of the work. We had preaching and prayer meetings in the tents, and a divine influence was very sensibly felt among us. Some who have never attended Camp-meetings suppose that our situation must be unpleasant during rainy weather; but this is not the case. Our tents are so constructed that we can be perfectly secure from the rain, and the separate meetings which we hold are often truly profitable. One young man found the blessing of religion at one of these meetings, and he had such a realizing sense of its worth, that he immediately ran home to inform his friends what God had done for him, and to entreat them to seek for it too. In the afternoon the weather became fair, and we had a sermon from the stand, showing the nature and advantages of early piety. Religion was recommended to youth as the best accomplishment they could possibly possess. On the morning of the fifth day, a love-feast was held, and the children of God had an opportunity to give in their testimony in favor of that religion which they knew to be a divine reality. It was truly interesting to hear so many, both of the aged and the young, speak of the goodness of God, and what he had done for them. After this, a sermon was delivered, showing the wretchedness of man as a sinner, and the goodness and mercy of God, as a Saviour. In the afternoon, the rise and progress of the Redeemer's kingdom, and its future glory, were pointed out, by referring to what had already past; and by those predictions which remain to be fulfilled. The sacrament of the Lord's supper was then administered to about two hundred and seventy communicants. In the evening we had a sermon, describing the character and privileges of the righteous. The greater part of the night was spent in prayer and praise. The divine presence was very sensibly felt—the glory of God shone around us. The cries of the wounded and the songs of the redeemed, reverberated from every part of the camp. "It was none other than the house of God and the gate of heaven." In the morning we prepared for the parting scene; but such were the pleasing ideas associated with that delightful grove, that it seemed almost sacrilegious to tear us from its hallowed shade. The parting ceremonies were truly affecting. We bade each other farewell, probably for the last time in this world; but we were comforted with the thought, that we should meet in that world of glory, where parting shall be known no more. Upon the whole, I can say, after attending several of these meetings and carefully observing their effects, that I believe they are productive of much good to the church; and that they have been the means, under God, of the conversion of many souls, which, without them, would, to all human appearance, have now been impressed with the worth of immortal souls, so long shall I subscribe myself a friend to Camp-meetings.

E. HESON.

Concord, N. H., Sept. 13, 1825.

FOR ZION'S HERALD.

Readfield, on a very excellent spot of ground, belonging to the Maine Wesleyan Seminary. The last year a very interesting meeting was held there, about forty souls were converted, and I think no account of it has, as yet, been published. This year another has been held in the same place, commencing August 29th. This day being Monday, the greater part of it was taken up in erecting tents and preparing for the meeting. And greater and more spirited exertions on the part of the brethren, probably, were never witnessed, in preparing for a meeting of this kind, than were witnessed this day. Towards five hundred brethren were on the ground, and forty-three tents were erected in the best and handsomest style that I ever saw. Religious exercises commenced in the evening by Brother E. Streeter, who acted as president of the meeting, Brother Kilburn was not present. The subject was founded on Jacob's vision of the ladder. It was a powerful season. The place seemed as the house of God, and the gate heaven.—The usual order of Camp-meetings was pursued through the whole encampment—Prayer at the stand in the morning at sunrise, preaching at 8 and 11, A.M. and at half past 2 and half past 7, P. M. Between the hours of preaching, the brethren were engaged in playing circles or prayer-meetings in their respective tents.

Tuesday, the second day of the meeting, was a day of great exertion, and attended with much good. The brethren, by this time, were baptized into the spirit of Camp-meetings, and the power of God was sensibly felt through the camp of Israel. The backslider felt his distance from God, and a desire to return to his father's house; and the sinner trembled with an awful consciousness of sin and danger. After preaching in the afternoon, a ring being formed for prayer, and mourners called for, about forty came forward, trembling, and fell upon their knees, crying for mercy. The brethren addressed the throne of grace, and the spirit of prayer prevailed, the powers of darkness gave way, and some souls being happily delivered from their burden of sin, made the earth ring with their shouts of praise to God. In the evening, the prayer-meeting in the tents became more interesting and powerful—Twelve or more professors profited to find peace in believing. Between six and seven hundred tarried on the ground the second night. Early on Wednesday, the voice of prayer was heard in every direction, and was followed with the presence and power of God through the day, and attended with an increase of the work of conviction, conversion, and sanctification.

Thursday morning, no prayers at the stand, in consequence of a heavy wind among the trees, but God rode upon the wings of the wind, and the moving in the tops of the trees was to us an indication of his presence, which encouraged us to renew the battle with the powers of darkness. Preaching as usual, till four, P. M., when we again repaired to the praying circle, where sinners, with streaming eyes, and aching hearts, bowed themselves before God and cried for mercy. This was a solemn time among the ungodly, whose countenances indicated the feelings of their hearts. The Lord God walked in the midst of the camp to deliver his people and give up their enemies before them. One circumstance in particular, inspired at this time, which I think worthy of notice, He who formerly caused the tongue of the dumb to speak, here too, displayed his healing power. A young man, literally deaf and dumb, came forward, apparently under deep conviction on sin, and though he could not utter a single word, yet his streaming eyes, the gestures of his body, and his earnest struggle, convinced even the hard-hearted sinners around, that his heart was crying to God for mercy. Peace appeared to take possession of his soul, and he laid his hand upon his heart, expressive of what he felt within, and looking up to heaven, gave vent to his feelings, by repeatedly clapping his hands for joy. He next left the ring and went in pursuit of his brother, who was also deaf and dumb, and, in his way, had been making light of him. When he found him, he took him in his arms, and appeared to inform him of what he had experienced of the goodness of God. This seemed to carry conviction to his brother, who immediately kneeled with him, and they both prayed together, and appeared to be deeply engaged in pouring out their hearts to God. It is thought they both found by experience, that Jesus hath power on earth to forgive sins. This was loud preaching. Some were heard to say, "I thought that the noise and enthusiasm of the Methodists scared people, and then got them into the ring; but I know not what to think of this." Others, who were before unmoved, seeing these brothers, were struck under deep conviction for sin, and cried for mercy. Indeed, the silent though powerful eloquence of these dumb preachers, accompanied by the Spirit of God, is thought, carried more conviction of the truth of religion than the cries and shouts of all the others in the ring. For it was evident to all, that noise had not scared them—the eloquence of man had not excited their passions, nor were they moved upon the principle of imitation. For had they been imitating others, they would have imitated actions which they did not attempt, or they would have done it before, as this was the third Camp-meeting which they had attended. But one thing is certain—if they could neither hear nor speak, they could feel; yes, feel the power and love of God. After preaching and powerful exhortation in the evening, the work of God appeared more general and glorious in the tents, than at any previous period. Prayers were continued in many of the tents the greater part of the night; and the next morning, on taking the number of those who professed to have experienced religion at this meeting, it was ascertained to be between forty and fifty, besides others, who were sanctified, or reclaimed from a backslidden state. The closing services and ceremonies were peculiarly interesting. The two deaf and dumb brothers were brought on to the stand, and there addressed the congregation in a most powerful and convincing manner. Though not a word was spoken, yet their look and very expressive gestures carried indisputable evidence to the beholders, that they had found, precious to their souls, that Saviour, who causes the dead to hear, and the dumb to speak. The effect on the congregation was like an electric shock—Tears and shouts were universal. Our part was glorious, and our feast ended with the best of wine. At this meeting every thing went on harmlessly. No disturbance of any kind was realized from the wicked. Number of tents 44—number of preachers rising 30—number tented on the ground 750—and the congregation that attended the meeting very large. Much good has undoubtedly been done at this meeting. O that the fire here kindled may spread through all parts of the state.

S. LOVELL.

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We have several interesting communications on file, which will receive due notice, but cannot be inserted in this day's paper.

The President of the United States, left Washington City, accompanied by his lady, son and niece, on Tuesday last, the 20th, on his way to visit his venerable parent at Quincy. The New York Evening Post of the 24th states, that Mr. Adams arrived at the Mansion House, Philadelphia, between 9 and 10 o'clock, on Wednesday night last, where he has since been detained by the indisposition of Mrs. Adams.

A Philadelphia paper of Friday last says, should the health of Mrs. Adams permit, Mr. Adams would leave Cat city at 12 o'clock that day. It is stated that Mr. Adams has allotted but four weeks to be absent from the seat of government.

Freedom of Slaves.—Efforts are making in Maryland, to free that state from the evil of slavery, which the error of a past generation imposed upon the present. The Anti-Slavery Society of that state has resolved to use its influence to procure the passage of a law by the legislature, fixing a date, beyond which all persons born in that state shall be free without regard to color, to which end they have determined to inquire into candidates for the legislature, who are friendly to their views.—*Am. Statesman.*

SCHOOLS IN EUROPE.

From a late French journal we translate the following curious table, exhibiting the number of scholars that attend the public schools in several countries of Europe, together with the proportion they bear to the whole population. It was prepared by Ferrusac, of Paris.

Empire of Germany.	Population.	Scholars.	Proportion.
Circle of Grutz,	266,900	32,300	1 to 9
Bohemia,	3,296,142	284,721	1 to 11
Moravia & Silesia,	6,733,319	149,482	1 to 12
Austria,	1,810,797	134,709	1 to 13
Prussia,	1,401,000	30,000	1 to 13
Great Britain.			
Scotland,	1,865,000	176,303	1 to 10
England,	10,453,000	641,282	1 to 16
Ireland,	6,801,000	374,313	1 to 18
France,	30,435,000	1,076,500	1 to 30
Poland,	3,585,634	45,920	1 to 78
Portugal,	3,130,000	39,000	1 to 80
Russia,	40,67,000	42,712	1 to 94

The number taught in Spain has not been procured, and in the case of Holland, is imperfectly known. In the latter country the proportion is supposed about one to twelve of the population.

If we must judge of the civilization of each of these countries by the number of children who receive in them primary instruction; who learn to read, write, and cipher; of all Europe, Russia will appear most barbarous, which is undoubtedly true; but the English will appear less civilized than the Germans, which is entirely false. Industry, the arts, and commerce, are among the most powerful means of civilization. It is less the number of scholars who frequent the schools, than the principles and doctrines professed in those schools, from which results the instruction of the people.

From the last report of the superintendent of schools in the state of New York, it appears that the number of scholars was one to six of the whole population, a much greater proportion than in any of the nations comprised in the above table.—*N. Y. Chron.*

MISSIONARY AND RELIGIOUS.

THE ORKNEY ISLANDS.

Rev. Samuel Dunn, a missionary to the Shetland and Orkney Islands, in a letter to the Rev. Dr. Adam Clarke, states, that the inhabitants of those islands are ready to receive in their schools the children of all Europe. Russia will appear most barbarous, which is undoubtedly true; but the English will appear less civilized than the Germans, which is entirely false. Industry, the arts, and commerce, are among the most powerful means of civilization. It is less the number of scholars who frequent the schools, than the principles and doctrines professed in those schools, from which results the instruction of the people.

It is thought that Jesus hath power on earth to forgive sins. This was loud preaching. Some were heard to say, "I thought that the noise and enthusiasm of the Methodists scared people, and then got them into the ring; but I know not what to think of this." Others, who were before unmoved, seeing these brothers, were struck under deep conviction for sin, and cried for mercy. Indeed, the silent though powerful eloquence of these dumb preachers, accompanied by the Spirit of God, is thought, carried more conviction of the truth of religion than the cries and shouts of all the others in the ring. For it was evident to all, that noise had not scared them—the eloquence of man had not excited their passions, nor were they moved upon the principle of imitation.

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It is supported twice, every Lord's Day. It is said to have been founded by Ronald, Count of Orkney, about the year 1133. It is 236 feet in length, and 56 in breadth; and the height of the main roof is 71 feet.

It is supported by 24 pillars, 15 feet in circumference, besides four larger ones which support the spire. The arms of the cross are 30 feet long, and 33 broad. Mr. Dunn well remarks, that when the time in which this Cathedral was erected, the place where it stands, and the people by whom it was raised, are taken into account, it certainly must be considered an astonishing building.—*Fam. Visiter.*

BAPTISM OF THE LATE OFFICIATING READER OF THE JEWISH SYNAGOGUE AT PLYMOUTH.

On Wednesday, June 22d, Mr. Michael Solomon Alexander, late officiating reader in the Jewish Synagogue of the town of Plymouth, was baptized in the presence of more than 1000 people in the parish church of St. Andrew, by the Rev. John Hatchard, the vicar.

The individual whose case has excited so deep an interest in the minds of the Christian public in Plymouth and its vicinity, has, for nearly five years, been inquiring into the truth of Christianity. His attention having been directed by one of his own nation to the New Testament Scriptures, of the existence of which he had been wholly ignorant until about five years since, his convictions, from that period to the present, have been gaining strength, though not without many and great struggles; which, at times, seemed almost to overcome him—but the Lord, in great mercy, was pleased to lead him step by step to view the truth and suitability of the gospel plan of salvation through that Redeemer who died that we might live. It may be proper to remark, that so great was the conflict in his mind, so strenuous the exertions of his friends to keep him from making an open avowal of his Christian faith, and so trying the thought of giving up all his worldly prospects, that in a season of darkness, uncleanness, and temptation, he was induced some months since to apply by letter to the members of the Jewish synagogue to reinstate him in his office as reader amongst them;—of this, however, he was soon led to view the sin and the folly, and with sorrow and bitterness, as manifesting a distrust of that God who had in so many ways evidenced his loving kindness towards him. Like Cranmer of old, his faith failed him, though but for a short season, and from that time, through opposition, reproach, calumny, and the loss of all things, it has pleased the Spirit of the Lord to show to him more perfectly the things which relate to the kingdom of heaven. For several years he has been known by many friends to the cause of Christianity amongst the Jews, as an inquirer after divine truth; and it is most satisfactory to find that his sentiments, though not openly avowed amongst his brethren, were yet known to not a few of them; for it would seem that he felt it almost impossible not to express to those with whom he was most intimate, the latent impression of his mind, that the Messiah was indeed other than Jesus of Nazareth; and that the New Testament Scriptures, equally with the Old, have "God for their author, salvation for their end,

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SCIENCE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

house. It is now completed, and is a finished building, thirty-two by twenty-eight feet. It was dedicated to Almighty God. The house was crowded with Indian parties, and white people from the surrounding towns. Not far from 400 souls were near the word of life dispensed. Brother the dedicated sermon. The service was solemn, and, together with the occasion, one of the most interesting scenes I have seen. To see a temple of the Lord rising on high, and solemnly set apart for the worship of the true God, is truly animating. After the dedication, the Lord's Supper was administered; present, members of several churches, all the Indian church from Seneca.

house may many sinners be brought to experience the enlightening and saving power of the gospel by the ordinance of grace be trained up glory.

Indians.—One day last week we were visited by five of our red-brethren, who were for the manner of the whites, with the addition of a belt or a band. We at first thought from some of the missionary establishments that were much surprised at their inquiring about books and instruments, and surveys. On inquiry we found them to be Ossians, on their way to join their brethren at Seneca. They said they were accompanied by their tribe, and that the representations in Bay were such that they believed a great number of their people would eventually emigrate, departed for Green Bay last Friday, in the schooner and Eric Packet.—*Village Reg.*

Methodist Mission.—A letter from the Case, to the Editor of the Methodist Magazine, "The Indian Mission is beyond calculation. It is contemplated that four schools will be opened during the ensuing fall, if the means are obtained. Our influence with the Indians, popularity of the school, is daily increasing, almost every where offering their child-rearing."

A letter to the publisher of Zion's Herald, White Plains, N. Y. Sept. 14, 1825.

Brother—I have lately had the pleasure and to attend a Camp-meeting held at Haverhill, which was a general time of refreshing. A spectacle such as was there exhibited, my brother, I am well persuaded, had probably never been seen such as could have yielded up the ghost with pleasure. The Lord does not only work at Camp-meetings, but also at work in this place. Old professors seem to give up—young men are fighting manfully for our God—sinners seem to be alarmed—and the Lord is moving slowly forward. Upwards, I think the cause of our Lord and his cause ground—and I hope through your successors, and the itinerary of the rest of our Gospel may spread and prevail, till all shall hear the glad sound thereof, and be ultimately in the great day of accounts."

A letter to the Editor of the Pittsburgh Repository, from the Rev. Nathaniel R. Snowden, of Pittsburg, Pa. about 33 miles N. E. of Pittsburgh, Aug. 30th 1825.

To gratify the friends of Zion at a distance to whom the Lord is doing among us, especially in our reports to the General Assembly of the Presbyterian Church, we have not given accounts of revivals and awakenings, the bounds of the parishes in this part of Pennsylvania.—Thirty-thousand mostly youths, were prodded, and certificates, making in all 35; and we hope as shall be saved, to be received; and they saluted into the Presbyterian church at Crooksville, on the last Sabbath of the last month, to celebrate the dying love of our dearest Lord and Saviour, who are under conviction, and inquiring what do to be saved, and we hope they may be led into God's covenant with clear views at conception of his love and tender mercy, and blessed ordinance was celebrated and by communicants at three tables, two of which, and in the presence of a very numerous and edified assembly. Before the ordinance of the sacred twenty-five persons were baptized, twelve of whom adults, which added much to the solemnity, dear sir, a most comfortable season in Kit-Sabbath: Rev. Mr. Reed appointed me a branch of my charge, when we had 17 adult members, and three adults baptized, besides

FOR ZION'S HERALD.

of religion in Strong, Me. together with a brief account of the progress of Methodism, in this section of

the town is situated on both sides of Sandy River, western section of the county of Somerset, Me., as 1793, when, as yet this country was literally wilderness, there being but very few small settlements made between here and Hallowell, on Kennebec river, a distance of 40 miles; and when, as yet inhabitants of this town, being about twenty families and scarcely cleared away the wild trees of the forest, the tree of Methodism was here planted, by energetic hands of that eminent servant of the immortal Jesse Lee. Mr. Lee had come to the town before, and, travelling through the country as a missionary, he formed a circuit called Readicut, embracing all the territory between the Kennebec and Androscoggin rivers. He visited a few times, in 1794, and soon began to see a sign of a reformation among the people. His exertions were much raised, and soon fully manifested, when he came to the town, among the number who was Joshua Soule, a youth of 16 years old, and now Bishop of the Methodist Episcopal Church. In the same town, in 1802, there was another shower of divine grace. Among the subjects of this reformation was Daniel Dudley, since come to many as an acceptable preacher in our church; and Samuel Thompson, extensively known, especially, as an itinerant preacher of great usefulness in New England Conference. In 1805, a new circuit, including this section of the country, called New England Conference.

The society in Strong was, very frequently, favored with small revivals and additions, from the time of its organization until 1810, when there was an extensive meeting in the eastern section of the town. A company was immediately formed here, and annexed to the circuit, while the classes in the western section remained a part of Livermore circuit. The church has still continued to favor this people with intuitions of his love, and showers of his mercy, in renewing his work, and adding to their numbers, particularly in 1819, when very important accessions were made, until the last autumn and winter, when he displayed his power in a wonderful manner in the conversion of souls, and favored us with the most pleasing intelligence that ever has been witnessed in this town. The revival commenced soon after the Camp-meeting at Headfield about the first of September

last. A number of the members in our church in this vicinity attended the above mentioned Camp-meeting; and some of them carried with them their unconverted friends, hoping, with prayers and supplications to God, that they should be so unspeakably favored, as to carry them home happy in religion. Nor were they disappointed in their fond expectations. Amidst the showers of rain, which fell copiously during a part of the meeting, the Lord, in answer to prayer, opened the fountains of mercy, and the waters of life and salvation flowed into the thirsty souls of their penitent friends, as freely as the rain fell from Heaven. Those who had gone forth with tears, instilling into the minds of their friends the principles of religious instruction, depositing in their hearts their pious admonitions, the fruit of which, though they might long remain as latent germs, they hoped, in due time, to see, now returned home with great joy, bringing their sheaves with them.

Those who were subjects of converting grace at this Camp-meeting, were young people of respectability and innocence; and, therefore, the news of their conversion, made "no small stir" among their neighbors and acquaintances.

An unusual seriousness, and deep solemnity were soon marked characteristics of our congregations. The church was hoping, and, in some measure, prepared for reformation. Prayer meeting began rapidly to increase in the number of attendants; and the general, deep attention to the things of religion plainly indicated, that the power of conviction was operating on the hearts of the people. The work proceeded gradually during the autumn and part of the winter, until about 40, in this immediate vicinity, and the Brigadier General finding that his force was not strong enough to carry the main stockade, (even had he taken the second) and being exposed to a heavy fire, judged it prudent to reinforce the troops, and drop down four miles below Donabew until reinforced. Our loss was heavy on the occasion, amounting to 130 killed and wounded, including in the forming Captains Rose and Cannon, of H. M. 39th.

A subsequent account from Rangoon of the 30th March states, that General Cotton had been repeatedly attacked in the position to which he retreated after the affair of Donabew. The enemy's war boats had become formidable, and it was not deemed prudent to trust the steam vessel too near them, as her capture or destruction would severely felt. Donabew is said to be the strongest hold in the Burman Empire, being circumscribed with three entrenched stockades, and in the approach to it there were two others.

The letter which gives the foregoing particulars of the attack on General Cotton adds: "By some mistake the main army under Sir Archibald passed Donabew 40 or 50 miles before they were aware of it, and the enemy between himself and the Brigadier; but on his finding he did not join him, he has fallen back to his assistance, where report says he has arrived, and we are now waiting the result. Some say a grand attempt is meditated by bombarding it with the whole of the heavy guns and mortars; others say he will attempt it by sacking."

The attack on the Donabew was expected to be very obstinate. The English soldiers were very eager to attack them, and would take few prisoners as the English are leaving. The American colony at Cape Mesurado was also said to be in a deplorable state; many of the colonists sick, and Mr. Ashmun, the agent, dangerously ill of a fever. Mr. W. H. Mortimer, of Philadelphia, died at Sierra Leone June 14.

The attack on the Donabew stopped payment and closed its doors yesterday. This intelligence, brought by gentlemen who arrived from that place, to obtain salvation; and, in the second place, a warning address to the passions, accompanied by all the persuasive arguments that would be likely to awaken the soul, and excite to action. If the throne of grace was addressed, the petitions were generally fervent, but boisterous. The converts resembled plants springing from the ground; some, at first, appeared weak and tender, while others were more strong and flourishing. With proper care and attention, they soon began to increase and flourish like the green elder in time of spring." They appeared to make up their minds, as deliberately to serve the Lord as they would to engage in any business of importance that nearly concerned them.

There is at present a very pleasing prospect of reformation in another part of the town. Some have already experienced religion, and others are very serious.

We think that the prospects of religion were never so pleasing in this section of the country, as at present. Very good effects have resulted from a Camp-meeting lately held at Industry. A number were converted at the meeting, and it is probable that hundreds went away laboring under conviction, while the order and regularity, with which the meeting was conducted, tended effectually to remove the prejudice which existed in the minds of many against Camp-meetings. We begin to perceive that we have no cause for fear. The cause of religion and truth will prevail, and finally triumph among us.

Never was the state of religion, among the Methodists in Maine, been so good as it is now. The tree of Methodism, first planted here by the venerable Lee, has extended its roots, so deep as not to be shaken by all the winds of error, and false doctrine, which frequently blow boisterously in this region; the branches have extended over the greatest part of the large extent of territory, embraced in this state, and we hope to see the day, when all the inhabitants of Maine may repose beneath its shade.

WILLIAM LARRABEE.

Strong, August 27, 1825.

FOR ZION'S HERALD.

STATE OF RELIGION IN WELLFLEET, MASS.

Mr. EDITOR,

I am happy in having once more the privilege of addressing to the friends of Zion, through her Herald, some of the grand displays of the glories of her King in her up-building, both in strength and beauty, adding to her numbers and graces.

The work of God is progressing in its different branches. Several have experienced the unutterable blessing of the abiding witness of perfect love, and with undivided hearts can say, "Whom having seen we love, in whom, though now we see him not, yet believe, we rejoice with joy unspeakable and full of glory." Our ears are also saluted, and our hearts cheered with the songs and relations of young converts, who give us a thousand curious accounts of the wonders of redeeming love. Likewise poor prodigals are returning to their father's house, where they had been dead enough and to spare; and awakened sinners are mounting under a load of guilt, and anxiously inquiring what they shall do to be saved. The old saints are strong in the Lord of hosts and in the power of his might, and have come and are coming up to the help of the Lord against the mighty; and we are relying by faith on the almighty arm of Israel's God for greater things than these to be accomplished by his victorious grace. The shouts of the victorious, the songs of the redeemed, and the tears and groans of the wounded, all conspire to fire the bold soldiers of the cross with courage for the battle, and to arouse the thoughts to reflection upon the dear and eternal interests of their souls. Our meetings are both noisy and still; for we calculate on being obedient to the Captain of our salvation; and when he leads us to victory on Zion's flowing heights, and opens glory with all its ravishing charms on our enraptured souls, what can we do but shout unto God with the voice of triumph? And when he says, "come unto your own heart and be still," we quietly sink into all the silent leaves of love, and in speechless wonder, admire and adore.

The fruits of the Camp-meeting are yet visible, and I have no doubt but they will be seen in heaven, in the salvation of souls, that will shine before the sapphire throne of God, like resplendent lamps of glory, for ever and ever.

LEWIS BATES.

Wellfleet, Sept. 20, 1825.

GENERAL INTELLIGENCE.

FOREIGN.

We have received Calcutta papers to the 20th of April. They contain the official accounts of the capture of Arracan, from which it appears that the affair was conducted by the South Eastern Division of the army under Brigadier General Morrison, C. B. The preparations for the attack commenced on the 24th March, and if we may judge from the official reports, were conducted with great energy and spirit up to the time of the capture. Many difficulties were encountered, owing to the enemy having chosen such an excellent position, being situated on a Peninsula, protected by a broad river, whose floods were only possible at nearly low water, and whose banks were not only

steep, but were covered with sharp stakes. The final attack was made at night, and the enemy's stockade was gained without a single man being killed, and with only a few slightly wounded. The Burmese troops amounted to about 10,000 men, under Atown Munzaga, and were nearly annihilated—the report stating that it was more than probable that not 1000 would reach Ava, and not even then without the permission of the Governor General. Little or nothing of value was found in Arracan, and it was supposed that they had either secreted or carried off their valuables.

It appears however, that the British arms were not successful in every instance, as the papers contain unfavorable accounts from Rangoon. The division under Sir Archibald Campbell reached Sarave on the Irrawaddy (112 miles from Rangoon) on the 3d March, and eight days march from Prome, whence he was destined, without losing a man. It was the intention of the commander of the forces to halt at this place till he could communicate with Brigadier General Cotter, of whose operations subsequent to the capture of Palang, no account had been received at Head-quarters down to the 4th of March.

The following account of the defeat of Brigadier General Cotton is given in the Calcutta Government Gazette of April 4.

"Brigadier General Cotton attacked the enemy's position at Donabew on the 8th inst. at Pagoda, which was carried with a loss to the enemy of 400 killed, wounded and prisoners. The second stockade distant from the fort 500 yards was then cannonaded and attacked. This attempt proved unsuccessful, and the Brigadier General finding that his force was not strong enough to carry the main stockade, (even had he taken the second) and being exposed to a heavy fire, judged it prudent to reinforce the troops, and drop down four miles below Donabew until reinforced.

Our loss was heavy on the occasion, amounting to 130 killed and wounded, including in the forming Captains Rose and Cannon, of H. M. 39th.

A subsequent account from Rangoon of the 30th March states, that General Cotton had been repeatedly attacked in the position to which he retreated after the affair of Donabew. The enemy's war boats had become formidable, and it was not deemed prudent to trust the steam vessel too near them, as her capture or destruction would severely felt. Donabew is said to be the strongest hold in the Burman Empire, being circumscribed with three entrenched stockades, and in the approach to it there were two others.

The letter which gives the foregoing particulars of the attack on General Cotton adds: "By some mistake the main army under Sir Archibald passed Donabew 40 or 50 miles before they were aware of it, and the enemy between himself and the Brigadier; but on his finding he did not join him, he has fallen back to his assistance, where report says he has arrived, and we are now waiting the result. Some say a grand attempt is meditated by bombarding it with the whole of the heavy guns and mortars; others say he will attempt it by sacking."

The attack on the Donabew stopped payment and closed its doors yesterday. This intelligence, brought by gentlemen who arrived from that place, to obtain salvation; and, in the second place, a warning address to the passions, accompanied by all the persuasive arguments that would be likely to awaken the soul, and excite to action. The engine being situated at the foot of the race, and the water let in, and operating upon the float, turns the wheel, and by the wavy cog-wheels of the axis of the water-wheel being geared with the rack on the race, the wheel ascends; and by a more or less partial supply of water, the water-wheel is made to descend with the velocity required.

To the engine may be attached any formation or construction of carriage, adapted to the nature of the article to be transported.—N. Y. Obs.

The attack on the Donabew was expected to be very obstinate. The English soldiers were very eager to attack them, and would take few prisoners as the English are leaving. The American colony at Cape Mesurado was also said to be in a deplorable state; many of the colonists sick, and Mr. Ashmun, the agent, dangerously ill of a fever. Mr. W. H. Mortimer, of Philadelphia, died at Sierra Leone June 14.

The letter from Mr. Hodges, U. S. consul at the Cape Verde islands, to the editor of the Mercury, states, that it was very sickly at Sierra Leone, and that many of the Europeans were leaving. The American colony at Cape Mesurado was also said to be in a deplorable state; many of the colonists sick, and Mr. Ashmun, the agent, dangerously ill of a fever. Mr. W. H. Mortimer, of Philadelphia, died at Sierra Leone June 14.

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ZION'S HERALD :--MISCELLANEOUS....INSTRUCTIVE....ENTERTAINING.

THE HERALD'S HARP.



THE LEAF.

WE ALL DO FADE AS A LEAF.—*Isaiah lxiv. 6.*

See the leaves around us falling,
Dry and wither'd to the ground;
Thus to thoughts mortals calling,
In a sad and solemn sound.

“ Sons of Adam, once in Eden,
Blighted when like he fell,
Hear the lecture we are reading,
‘Tis alas! the truth we tell.

“ Virgins, much, too much presuming,
On your boasted white and red,
View us late in beauty blooming,
Number'd now among the dead.

“ Griping misers, nightly waking,
See the end of all your care;
Fed on wings of our own making,
We have left our owners bare.

“ Sons of honor, fed on praises,
Flattering high to faulced worsh,
Let the fickle air, that raises,
Bring us down to parent earth.

“ Learned sophis, systems jaded,
Who for new ones daily call,
Cease, at length, by us persuaded,
Every leaf must have its fall!

“ Youth, though yet no losses grieve you;
Gay in health and manly grace,
Let no cloudless skies deceive you,
Summer gives to autumn place.

“ Venerable sires, grown hoary,
Hither turn' th unwilling eye,
Think, amidst your failing glory,
Autumn tells a winter nigh.

“ Yearly in our course returning,
Messengers of shortest stay,
Thus we preach this truth concerning,
Heaven and earth shall pass away.”

On the Tree of Life eternal,
Man, all thy hope be staid,
Which alone for ever vernal,
Bears a leaf that shall not fade,

THE GARDEN OF GRACE.
A garden fence'd from common earth
By special sov'reign grace.
Enrich'd with plants of heavenly birth,
The church of Jesus is.

His gospel is the open sky,
By love the shining sun;
Rivers of peace which never dry,
Through all this garden run.

His spirit is the heavenly wind
That o'er this garden blows,
And, opening each immortal mind,
The Saviour's image shows.

Faith, like an ivy on the rock,
That stands for ever, cleaves;
And, through the tempest's loudest shock,
Eternal calm perceives.

Assurance, like a cedar, rears
Its stately branches high,
Beyond the reach of doubts and fears,
And blossoms on the sky.

Here love appears a fruitful vine,
From Christ the bleeding root,
Receiving life and sap divine,
And bears immortal fruit.

Humility, a lily fair,
Transplanted from on high,
Grows here, perfuming all the air
With sweets that never die.

Firm patience like an oak strong,
By storms unshaken, grows;
And, changing scenes enduring long,
At length in glory blows.

Here hope, a lively evergreen,
Displays her smiling face,
And flowers of ev'ry hue are seen,
But all are plants of grace.

* The Aloe is said to blossom but once in a hundred years.

OBITUARY.

FOR ZION'S HERALD.

MEMOIR OF MRS. ABIGAIL BLAKE.
MR. BADGER,

There is a peculiar degree of pleasure to the pious mind while reading accounts of the death of those who sleep in Jesus; especially so, when their religion has stood the test of years, and those years, at least some of them, attended with adversity, affliction, and pain.

Thus it was with the subject of the following narrative, Mrs. ABIGAIL BLAKE, wife of Mr. Zebulon Blake, of Lisbon, Me., who died the 17th of August last, in the 29th year of her age. I had no particular information of her, till a few days after her marriage, when she came with her husband, to his father's, where, in a meeting she appeared to be deeply awoken, though she did not obtain mercy for a year or two after. In 1819, through the instrumentality of Brother J. L. Bishop, (then on Durham circuit,) she found the pearl of great price. She soon joined the class in the place where she lived, and for nearly six years, has demonstrated that her religion was genuine. It was not, except in some pressing emergency, that her place was empty at class, prayer, and other meetings. Oft would she lend a hand to the weak and backward. One instance in particular I will name—On a class-meeting occasion, her husband feeling somewhat tried, declined going; she plead, but to no purpose; she then took him by the hand and entreated, but in vain; at length, bursting into tears, she wept—and prevailed. In the winter past, it appeared certain that consumption had fastened on the system, and she must go. But here is a trial; a husband and four little children, twined round her heart. She, however, became gradually unloosed from them, and earth, as she drew near the grave. I called about ten days before her death, conversed and prayed with her; the glory of God shone upon us, and her soul shone richly in the same. After rising from prayer, she broke forth in praise to the Lord. Taking her husband by the hand, she said, “My soul is happy. Glory to God, I want to go, and be with Jesus.” Her joy, from this time to her death, was generally constant and full, especially at the intervals of pain, of which she suffered much. The day she died I called and prayed with her: I found her in much pain, but happy, and calmly waiting the call of her master, to take her flight to glory. About half an hour before she

died, being observed by her father-in-law to look steadily up, he asked, “What do you see?” She replied, “The angels waiting to convey me to glory.” She then called for her infant son, about sixteen months old, and embracing him in her dying arms, appeared fervent in praying to God in his behalf; but her voice had so failed, those who stood around could only hear these words, “Lord bless, Lord bless.” Her voice soon failed, but her reason remained to the last. After looking round upon them all, with a heavenly countenance, by expressive signs, bid them farewell, and breathed her last, without a struggle, calm and placid as the summer's eve. It is worthy of remark, the son above referred to, in about two weeks followed his mother.

Happy infant, early blessed.

Here is a husband, children, and other friends, left in mourning. The class likewise feel their loss; they no longer see Sister Blake, pressing through difficulties to meet with them; they no longer hear her feeling and urgent address; yet language more solemn strikes the mind; it is that of the Son of God, “Be ye also ready.” May the Father of mercies sanctify this event to us all.

TRUE PAGE.

DURHAM CIRCUIT, Sept. 9, 1825.

MINISTERS' DEPARTMENT.

THE SUCCESSFUL PEACE-MAKERS.

When Mr. Welch accepted of the call to Ayr, he found the wickedness of the country and their hatred to religion so great, that no one would let him a house, till Mr. John Stewart, an eminent Christian, and sometime provost of Ayr, accommodated him with an apartment in his house, and was to him a very able friend. Mr. Welch first addressed himself to the arduous task of healing their divisions, uniting their factious parties, and putting an end to their daily battles, which were so desperate, that no one could walk in the street at day time without the most imminent danger of being wounded. His method was thus: after he had put an helmet on his head, he would go between the parties of fighting-men, already covered with blood; but he never took a sword, which convinced them that he came not to fight, but to make peace. When he had brought them by little and little to hear him speak, and to listen to his arguments against such brutal proceedings, he would order a table to be spread in the street, and, beginning with prayer, persuaded them to profess themselves friends, and to sit down, and to eat and drink together; when done, he would finish this labor of love with singing a psalm. Thus, by degrees, laboring among them in word and doctrine (for he preached every day,) and setting them a good example, he brought them to be a peaceable and happy people; and he grew, at length, in such esteem among them, that they made him their counsellor, to settle all their differences and misunderstandings, and would take no step of importance in civil affairs without his advice.

When Mr. Fletcher was at Trevecka, two of the students were bitterly prejudiced against each other. He took them into a room by themselves, reasoned with them, wept over them, and at last prevailed. Their hearts were broken; they were melted down; they fell upon each other's necks, and wept aloud.

“ Blessed are the peace-makers, for they shall be called the children of God.” These are valuable, honorable, and useful members of society. While others go about as inimicaries to destroy the happiness and peace of mankind, by blowing up the fires of discord and contention, these, on the contrary, find the greatest pleasure in being the instruments of alaying animosities, quenching the flames of malice, and promoting unity and concord among men. Happy characters! Prosperity be with you; and may your numbers be increased, and the God of peace honor you, at last, with a crown of glory, and hold you up to an assembled world as those who have greatly contributed to the happiness of the human race! —W. Lat.

TRANSCRIBED FROM THE WORKS OF THE REV. CHARLES SIMEON, M. A.

A young minister about three or four years after he was ordained had an opportunity of conversing familiarly with the great and venerable leader of the Arminians in this kingdom, and wishing to improve the occasion to the uttermost, he addressed him nearly in the following words: “Sir, I understand that you are called an Arminian, and I have been sometimes called a Calvinist, and therefore I suppose we are to draw daggers. But before I consent to begin the combat, with your permission, I will ask you a few questions; not from impertinent curiosity, but for real instruction.” Permission being very readily and kindly granted, the young minister proceeded to ask, “Pray, sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning unto God, if God had not first put it into your heart?” Yes, says the veteran, I do indeed. “And do you utterly despair of recommending yourself to God by any thing that you can do, and look for salvation solely through the blood and righteousness of Christ?” Yes, solely through Christ. “But, sir, supposing you were at first saved by Christ, are you not, some how or other, to save yourself afterwards by your own works?” No, I must be saved by Christ, from first to last. “Allowing then that you were first turned by the grace of God, are you not, in some way or other, to keep yourself by your own power?” No. “What then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?” Yes, I have no hope but in him. “Then, sir, with your leave I will put up my dagger again, for this is all my Calvinism; this is my election, my justification by faith, my final perseverance. It is in substance all that I hold, and as I hold it, and therefore you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree.”

The Arminian leader was so pleased with the conversation that he made particular mention of it in his journals; and, notwithstanding there never afterwards was any connexion between the parties, he retained an unfeigned regard for his young inquirer to the hour of his death.

GOOD ADVICE.

Extract from a Sermon of the Rev. Dr. Lathrop, late of West Springfield, Mass.

“ Religion does not consist in little niceties and trifling distinctions, which neither influence the heart nor concern the practice; nor in the observance or rejection of particular rites and forms, which a man may use or disuse without prejudice to real virtue in himself or others; nor in a zealous attachment to, or angry abhorrence of, this sect, or that church, in which, as in most other fields, there are some tares and some wheat; but in something more excellent and divine. That, in a word, is true religion which makes a good man; which renders one pious towards his God, conformed to the pattern of his Saviour, benevolent to his fellow men, humble in his temper and manners, peaceable in society, just in his treatment of all, condescending in cases of difference, strict in the government of himself, patient in adversity, and attentive to his duty in all conditions and relations in life. When you see such a character, you may believe that religion is there. When you find this to be your character, you may believe that wisdom has entered your heart.

“ You are to distinguish between truth and error, and embrace the one and reject the other. But never let great weight on things which have no relation to practice; nor make light of small things, which are immediately connected with duty. If you see a man meek, humble, peaceable, sober and benevolent, careful to practise piety himself, and to promote it among others; you may think him religious, though you sup-

pose him to have adopted some groundless opinions. If you see one contentious about religion, condemning all who think not as he does, busy in sowing the seeds of discord, and in causing divisions among brethren, and more zealous to make proselytes to his own party and opinion, than to make good men of his proselytes; whatever you may think of his heart, you will at least conclude that his zeal is not according to knowledge.”

LADIES' DEPARTMENT.

A CHRISTIAN MOTHER.

From a letter of the late Rev. John Newton, inserted in the London Tract Magazine for August, and never before published.

I think a prudent and godly woman, in the capacity of a wife and mother, is a greater character than any hero or philosopher of ancient or modern times. The first impressions which children receive in the nursery, while under the mother's immediate care, are seldom so obtrusive but that sooner or later their influence conduces to form the future life; and though the child that is trained up in the way that he should go, may depart from it for a season, there is reason to hope he will be found in it when he is old. The principles instilled into the mind in infancy may seem dormant for a while, but the prayers with which the mother watered what she planted there, are, as some old writers say, “upon the Lord's file.” Times of trouble recall those principles to the mind, and the child so instructed conveys them at hand to recur to. Thus it was with me; I was the only son of my mother; she taught me, she prayed for me and over me. Had I been a sinner, she would have been a sinner; but I was a good child, and I have always been a good child. She lived to see the misery and wickedness into which I plunged myself afterwards, I think it would have broken her heart. But in the Lord's time her prayers were answered; distress led me to recollect her early care, and thus I was led to look the right way for help. But a religious education implies much more than teaching a catechism and a few hymns. Happy and honored is the woman that is qualified to instruct her children, and does it heartily, in the spirit of faith and prayer.

We often speak of the birth of a child, as a matter of course, of no great moment but to the parents and relations. But indeed, the birth of a child, whether in a palace or a workhouse, is an event of more real importance than the temporal concerns of a whole kingdom. When a child is born, an immortal is born! In that hour a new being enters upon a state of existence which will never end, and it is a being whose capacity for happiness and misery is proportional to its duration. To have the charge of such beings, to form their minds in their tender years, to bring them up in the nurture and admonition of the Lord, and at last to present them to him, enabled to say, “Here am I, and the children which thou hast given me!” Oh what a high trust! Oh what a blessing!

Have you read or have I formerly mentioned to you, what a good old woman in the last century said, upon her dying bed? It was to this purpose:—“I have been the mother of sixteen children; I nursed them all myself; and I know that now they are all either with Christ or in Christ. And I believe I never gave one of them the breast without putting up a prayer in my heart, that I might not nurse a child for the Devil!”

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Both of these women gave me great trouble, from their turbulent, perverse dispositions, and were much addicted to drunkenness. I am encouraged to hope the Spirit of the Lord is teaching them, and he has promised that when he begins a good work he will perform it until the day of Jesus Christ. Grace begun must be perfected in glory. Now unto the King eternal, immortal, invisible, the only wise God, be all the glory ascribed. Amen. Yours, truly.”

SAILORS' FRIEND.

A RELIGIOUS SEAMAN.

A religious seaman from this port, who was a constant attendant at the meetings under the Bethel Flag, and whose voice was often heard in prayers for the salvation of his brother sailors, left home on a voyage to St. Lucia. Having arrived safe, and feeling grateful to God for his providential protection, the first Sabbath after his arrival, he went on shore, (the vessel lying at some distance, at anchor,) to look for some house for the worship of God—but, alas! there was none. He entered upon an inquiry with those with whom he met, (some of whom were taking their yams and fruit to market for sale,) if there were any religious people in the town. At this question, so foreign to what they had been accustomed to hear, particularly from British sailors, some smiled, while others answered with the utmost unconcern, “No!” After a search of upwards of an hour, a native of respectable appearance, hearing the inquiry, entered into conversation with the sailor, and drew a lamentable picture of the inhabitants, and of their total neglect of religion—even as to its forms and ceremonies. He also stated that he knew of none in the whole island who would answer the character he was in search of. There was one man, he said, on further recollection, a soldier in the garrison, who made some profession of religion on his first arrival at the island, about two years before, but he supposed that meeting with ridicule from his comrades, and enured to the inhabitants, he had thrown away his profession. However, he gave the sailor directions to the garrison where the soldier could be found, as the most likely individual to meet his wishes. With this faint ray of hope, he toiled up the steep hill on which the garrison was erected, and found out his man, who was at that time on duty. The sailor informed him of the purpose of his visit; as soon as the poor soldier could recover from his surprise, he attended to the following effect:—“Ah! my friend, you bring my sins to remembrance; when in England, I was a member of a Christian church, but when our regiment was sent to this island I left myself, as it were, banished from God and his people. Notwithstanding, I was determined to walk, by the grace of God, for this is all my Calvinism; this is my election, my justification by faith, my final perseverance. It is in substance all that I hold, and as I hold it, and therefore you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree.”

Wolves having done much mischief at Groen Kloof, South Africa, an attempt was made to destroy them. For that purpose, the two missionaries, Bonatz and Schmitt, with thirty Hottentots, set out early in the morning towards the Lanekwaloek hill. One of those animals was seen, and felled by a shot, but escaped and entered the bushes. The Hottentots followed, and called to the missionaries, that the wolf was in the thicket. Schmitt rode back, and alighting, entered with a Hottentot of the name of Philip Moses. The dog started some animal, which thus within the thicket could not see; but the Hottentot on the outside perceiving it to be a tiger, called aloud to the missionary to return. He therefore, with Philip, began the retreat backwards, pointing his gun, and ready to fire, in case the animal made its appearance. Suddenly a tiger sprang forward, but from a quarter not expected, and by a flying leap over the bushes, fastened upon the Hottentot, seizing his nose and face with his claws and teeth. I measured the distance from whence the tiger made his spring, to that on which the Hottentot stood, and found it fully twenty feet, over bushes from six to eight feet high. Schmitt observed, that had it not been for the horror of the scene, it would have been an amusing sight to behold the enraged creature fly like a bird over that length of ground and bushes, with open jaw and lashing tail, screaming with violence. Poor Philip, thrown down, and in the conflict lay now upon, now under the tiger.

The missionary might easily have effected his escape, but his own safety never entered his thoughts, and although he had instantly run towards the assistance of the sufferer. He pointed his gun, but the motions both of the Hottentot and tiger, in rolling about and struggling, were so swift that he durst not pull the trigger, lest he should injure Philip. The tiger, perceiving him take aim, instantly quit his hold, fell back in the scuffle, and providentially in such a position, that the missionary's knee came to rest on the pit of the tiger's stomach. At the same time, he grasped the animal's throat with his right. The seizure of his throat made the tiger instantly quit his hold, but not before Schmitt had received another bite, nearer the elbow. His face lay right over that of the tiger's, whose open mouth, from the pressure of the windpipe, sent forth the most hideous, hoarse, and convulsive groans, while his starting eyes, like live coals seemed to flash with fire. In this situation, Schmitt called aloud to the Hottentots, to come to his rescue, for his strength was fast failing; rage and agony supplying to the animal extraordinary force in his attempts to disengage himself. The Hottentots at last ventured to enter the thicket, and one of them snatching the loaded gun, presented it, and shot the tiger, under the missionary's hand, right through the heart. Schmitt and Philip were materially injured in the conflict.

About these o'clock in the afternoon, they arrived at Groen Kloof with the missionary, who, though severely wounded, was still alive. As the case, however, was of an extraordinary nature, his friends were at a loss how to treat him; and before it was possible to obtain medical advice from the Cape, the inflammation spread to an alarming extent. Every hour indeed he grew worse. He had eight wounds from the elbow to the wrist; in some places they penetrated the bone; and as the teeth and claws of a tiger are shaped like those of a cat, they had of course lacerated the parts. His brethren, and kindly promised not to leave him until he was out of danger. By degrees, the inflammation abated, symptoms of a favorable nature began to appear; and, to the astonishment of all his friends, Schmitt at length recovered, though he did not enjoy the same degree of health as before.

The Hottentot, though severely wounded, did not

suffer so much bodily pain as the missionary. It was the third instance in which he had encountered a tiger, and this time he would in all probability have lost his life, had not Schmitt risked his own to save him.

FROM THE SALER GAZETTE.

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In our Calcutta files, received by the George, we find an account of a meeting of the *Asiatic Society*, on the fifth of January. Among other donations, the skin, extrem